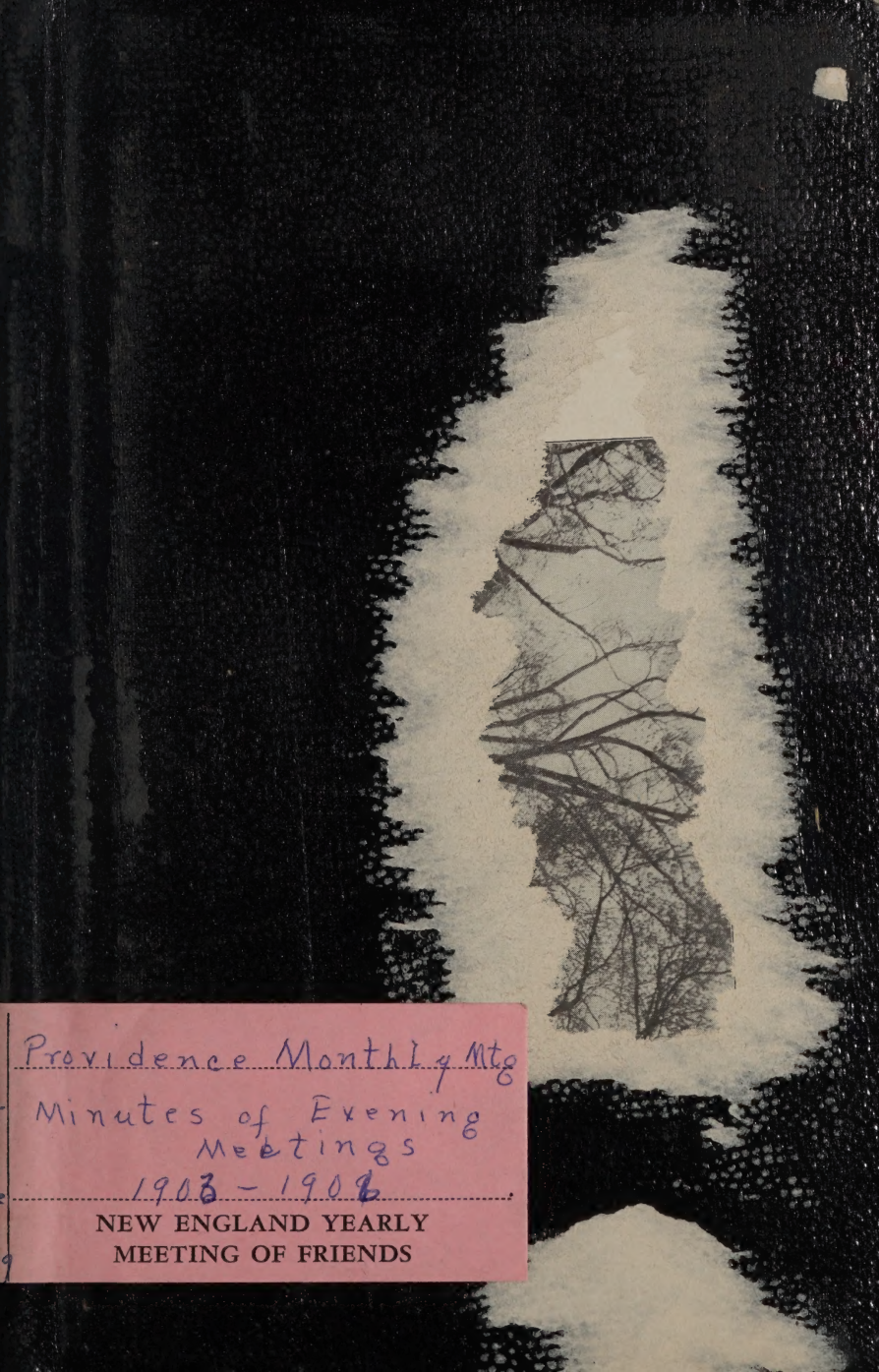

Providence Monthly Mtg
Minutes of Evening Meetings
1903 - 1906

NEW ENGLAND YEARLY
MEETING OF FRIENDS

MO

No.
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Providence Eve Mtgs
1903-1906

Providence Monthly Mtg
Minutes of Evening Minutes
1903 - 1906

NEW ENGLAND YEARLY
MEETING OF FRIENDS

* gave out references in the Bible, which were read, and after the meeting was blessed with silent and vocal prayer, he,

Friends Meeting House
Providence R.I.
11th mo. 29th, 1903

At a meeting appointed for conference concerning the meetings held on First-day evenings Thomas J. Batty,* having given the subject his consideration, presented a few suggestions and gave explanation regarding them.

The outline as placed on the blackboard was -

1- What is our aim? Prayer, conference, history of the Bible & of the Society of Friends.

2 To fit for service willing workers.

3 What can be done -

(a) Have a well defined plan.

(b) Have a recognized leader

(c) Work for each, not entertainment.

(d) Discover our resources.

(a & c) Work on a plan.

Learning { The Land, The Book, The Master

After presenting the subject to the fourteen persons present he called for expressions regarding the plan.

There were remarks made favoring such a line of work by most of those present and it seeming to be the sense of the meeting that a course as outlined would be advisable, a committee consisting of

Thomas J. Batty, chairman
James G. Seton and
Susan Peckham was appointed to consider the plan of work.

Thomas Batty called for those who would like to band themselves together for such work and the names of those signifying such a desire are as follows:

John F. Adams	34 Sherwood St.
N. Joseph Flynn	29 Benevolent St
Mary Anna Gould	
Joseph L. Killer	34 Armington ave

Hannah P. Ladd — Waterman St.
Elizabeth Seton }
James G. Seton } 1179 Elmwood Ave.
William Richardson
Charles Sisson — Hope St.
Willis H. White — 287 Highland Ave.

J. L. Hiller, Secretary.

(1)

Friends Meting House
Providence, R. I.
12th mo. 6th, 1903.

The committe appointed in accordance with the desire of the meting held 11th mo. 29th, to concider the work, made their report, and it is entred as follows:

See shut pasted in between pages 16 and 17.

After a few moments devoted to Divine worship and the reading of passages from the Bible reffering to God's progressive revelation to man of his land, Thomas J. Batty placed upon the blackboard an outline map of the Holy Land requesting that those present should follow him, using pencil and paper in order

that a more thorough grasp of the subject should be gained.

The general features of the country were described, the principle lines, waters, names, distances, and natural divisions being shown.

Interesting specimens, coming from the land were shown and a committee consisting of Robert P. Gifford and Charles Sisson was appointed to procure a corner book-case and cabinet in which books useful in our studies might be placed for reference, and in which the Oriental collection started and which might from time to time be increased by contributions, might be placed

Topics to which references in the Bible were to be looked up

The following committee
viz. Thomas J. Batty
James G. Selin and
Susan Peckham
was appointed 12 mo. 29th.
1903 to form a plan for
making our First-day
evening meetings spiritual-
ly helpful in the ad-
vancement of the interests
of our religious Society
and of those in any way
associated with us.

The committee proposes that we take up a course of reading and study embracing the subjects of the Land of the Bible, the Bible itself, and subjects growing out of these, and bearing upon our principles, and upon our work as a part of the Church of God.

Believing that a simple organization will best-

further these objects, or
this object rather. Since
we have but one end in
view, we suggest that
Thomas J. Bailey be appointed
Leader or President—
Joseph L. Miller, Secretary
and [illegible] Flynn, Treasurer.
the small funds that may
be needed from time to
time, to be gathered by small
free-will offerings at each
session. We further suggest

that the details of the plan of study be left entirely with Thomas J. Bailey, with the understanding that he will be very glad to receive suggestions, and will expect to have the whole-hearted support of every member in carrying on the work.

On behalf of the Committee

Susan Pickham

12mo 6th 1903

was assigned.

Twenty persons was present.

J. L. Hiller Secretary

(2)

Friends Meeting House
Providence, R. I.
12th mo. 13th, 1903.

A number of passages of Scripture referring to places located on the map in our last lesson, were read-

After a few moments of silent worship Susan Peckham gave a short account of the business organization of our Society.

The grographical lesson of the evening consisting of locating mountains and cities of Palestine which are of historical interest was given by Thomas Batty, who linked with the places the great events in Bible History which gave them distinction.

Topics for Bible response
were assigned -
A free will offering of $1.81
was made -
Twenty persons were present.

J. L. Hiller Secretary

(3)

Friends Meeting House
Providence, R. I.
12th mo. 20th, 1903.

The meeting was opened with the reading of passages of Scripture referring to places located on the map in our last lesson.

A few moments were devoted to silent worship.

After the minutes of the last two meetings were read the announcement of the probable absence of Thomas Batty from the next two meetings was made.

The subject of "The Book of Job" to be presented at the meeting for 12th mo. 27th by Walter S. Meader was given out, also an address upon "The Ishmaelites" by

Augustine Jones was announced for the meeting of 1st mo. 3d.

It was suggested that texts taken from Job would be appropriate for reading at the next meeting.

Stereopticon views of Palestine together with a very interesting description of the land and scenes recalled by it was given by Thomas J. Batty.

An appropriation of $1.00 was made from the treasury to be put with that appropriated by the Sabbath School for the janitor -

A freewill offering of $1.72 was made -

Seventeen persons represented the many who would have been glad to be present but were prevented by the severe storm of the evening.

C. L. Hillen Secretary

(4) For record of meeting held
12th mo. 27th
see sheet pasted between
pages 22 and 23 -

Friends Meeting House -
Providence, R. I.
1st mo. 3d, 1904

The meeting appointed
for this evening was
postponed owing to the
inclemency of the weather.

Friends Meeting House
Providence R.I.

Report of Evening Meeting. 12 mo 27th 1903

After a few moments silence the meeting was opened by the recitation of a one selected texts from the book of Job; Walter C. Meade then dealt more fully on the wonderful book, describing it as an Argumentative dialogue having three cycles with six speeches in each. In dealing with the various phases he brought to light in a most masterly way passages which have no equal in ancient or modern literature especially the thirty eighth chapter.

The secretary's report was then read a free will offering of 98 cents was made. Twenty-

- Two persons, including some of our younger members were present.

R. Jo Flynn.

Acting secty in Jo Walker's absence

(5) Friends Meeting House.
Providence, R. I.
1st mo. 10th, 1904.

The meeting was opened with the reading by Walter S. Meader of passages from the Old and the New Testaments dealing with the early history of Ishmael and Paul's lesson from it.

After a few moments of Divine worship Thomas Batty explained how as we study God's revelation to his people of the Land that we should learn something of the surrounding peoples and that in the study of Ishmael and his descendants we learn of the people living to the east and south of the country we have been studying.

Augustine Jones kindly gave the results of careful

research and study regarding the people who call Ishmael "father," and who, though not all lineal descendants, hold that which relates to him as sacred because of their adoption of him as father.

It was shown that Mohammedism, far as it may be from the light as we see it, was founded in revolt against idol worship and its followers believe in God and his Son -

The graphic description of the conditions under which Mohammed started, its rapid growth, the greatness of this people in the history of the world, and the possible mission of this religion as a forerunner of the true religion in preparing minds which are

now in the depths of darkness for the Gospel of Light, held the close attention of those present, which numbered twenty-three.

A free will offering of $.74 was made -

J. L. Hiller. Secretary.

(6) Friends Meeting House
Providence, R. I.
1st mo. 17th, 1904.

Texts descriptive of the physical geography of Palestine, alluding to its climate, and touching on representations from the animal, vegetable, and mineral kingdoms were read.

A few minutes were devoted to silent and vocal prayer.

The geography of previous lessons was reviewed.

Thomas Batty then explained the importance of the position of Palestine and its relation to the great world powers of history, connecting it with the land of Mohammed, Egypt and Assyria. The position of

Syria and Damascus was pointed out.

Joseph Flynn then read a paper dealing with Syria and its relations with the history of the Israelites.

Stress was laid by Thomas Batty upon the fact of the Israelites living in the Highlands and of their opportunity to see, passing at their door in the lowlands, the great nations of Assyria and Egypt mingling in commerce and war. They were thus brought in contact with civilization by living in its track.

The minutes of the last meeting were read -

Eighteen persons present. A free will offering was made of $0.44

J. L. Hiller - Secretary.

(7)

Friends Meeting House
Providence, R. I.
1st mo. 24th, 1904.

The subject of the lesson for the evening being the plains on either side of the highland of Palestine, passages from the bible referring to these plains were read.

The class was blessed by the devotional exercises which then followed—

After the reading of the minutes of the previous meeting a review of some of the geography studied was conducted by Thomas Batty who carried us, in imagination, to the top of Mt. Ebal and from there surveyed the surrounding country.

of the west
The lowlands were then interestingly described by him and cities of the Philistine Plain were pointed out.

The Shephelah was pointed out on the East and west cross section map and its place in Bible history briefly touched upon.

A few minutes were given to a consideration of the once prosperous but now wasted plain of Jericho.

Twenty-three persons were present.

A free-will offering of $.81 was made.

J. L. Hiller Secretary

(8) Friends Meeting House
Providence, R. I.
1st mo. 31st, 1904

The deep impression made upon the Hebrew mind by the mountains of Judea was illustrated by passages which were read from the Bible many being found in the Psalms.

Faithfulness in vocal devotional service was urged upon all engaged in the work of the class. A few minutes were devoted to Divine worship.

A review of the plains, and valleys on the west leading through the mountain wall to the heights of the central table-land was made.

Thomas Batty then took us, in imagination, 2000 or 3000 ft. above sea level where the table-

land spread out before us, physically barren and awkward, a spot in area about equal to that of the State of Rhode Island.

This flat topped mountain about 35 miles long and 15 miles wide although half desert was religiously most potential and famous-

We looked to the East over Jeshimon and the Jordan valley to "The land beyond" and studied the approaches to the Heights upon which we stood by way of Jericho and Engedi.

A preview was given of some of the subjects to be treated on later, those mentioned being

Philippians by Chas. Woodm

The Roman Influence by Prof. Knox
The Greek Influence by Phebe Gifford
and Egypt by Mr. Young-
The minutes of the previous
meeting were read-
Twenty persons were present
A free-will offering of 59¢
was made-

J. L. Hiller Secretary-

(9) Friends Meeting House
2nd mo. 7th, 1904

A number of verses from the book of Amos were read by members of the class.

The passages were selected by Thomas Batty with a view to identifying, by his own words, this great prophet of righteousness, and his work.

After a season of Divine worship, Prof. Fowler of Brown University favored those present with an interesting paper treating more fully of Amos, his time, the condition of the people to whom he spoke, and the relations of the Israelites to their neighbors.

He described a prophet

as being not a predictor only, or primarily, but a man of his time speaking to his hearers concerning those things which they could see, and showing lessons of vital importand from those objects; he was not alone a teacher, but an interpreter of God, one who could hear and who listened to God's word concerning his people, whether revealed as council, warning, reproof, or judgment.

The spirit with which the paper was entered into, as evidenced by the expressiveness with which it was read made very real and impressive the story of Amos.

Prof. Fowler was asked

a number of questions which he kindly answered.
The record of the last meeting was read.
Attendance 31
Offering 59 cents

J. L. Hiller Secretary.

(10) Friends Meting House.
2nd mo. 14th, 1904

Refrences to the mountain of Ephraim were read from the Bible, Thomas Batty having selected them with a view to their touching upon the principle events, personages and places.

After a season of prayer we were treated to an able comparison of the County of Judah and Israel and its influence upon the people and their religious life.

A brief review of Judah was called out from the class as the comparison was made.

The difinition of the land of Israel was confined to the natural or physical

boundary rather than to the political boundary which was frequently changing.

The southern physical boundary was shown to be formed by the Vale of Ajalon making into the highland from the west and a waddy from near Jericho on the East.

The pass between Ebal and Gerizim which breaks through the wall when seen from the west was noted.

Especial reference was made to the battlefield of history, the valley of Esdraelon.

It was brought out that Israel was open to outside influences of thought as well as their land being more accessible than

that of Judah, and these environments made the people of Israel a commercial people.

Reference was made to Christ taking up his abode and performing many works in this northern country and thus bring in a place well adapted to spread influences and great spiritual truths.

13 present -

An offering of 37¢ was made -

J. L. Hiller Secretary.

(11) Friends Meeting House
2nd mo. 21st, 1904

Reference was read from the scriptures alluding to watch towers.

After a season of prayer Thomas Batty showed a relief map of Palestine upon which to locate some of the places where watch towers had stood.

James Seton read a carefully prepared paper describing the kinds, construction, uses, and locations of towers.

It was announced that G. A. Smith's Historical Geography of Palestine had not been procured owing to the fact that it was out of the market.

Encouragement was, however,

given that the publishers would soon be in a position to furnish it.

An offering of 50 cents was made.

18 present.

J. L. Hiller Secretary

(12) Friends Meeting House
2nd mo. 27th, 1904.

In place of the regular First-day evening Bible meeting the meeting was held Seventh-day evening.

Preceding it a collation was served at 6:30 after which an opportunity for social intercourse was offered which was apparently enjoyed by all.

At eight o'clock about seventy-five persons gathered in the main audience room and listened to a brief account of the work of the evening bible meetings, given by Thomas Batty, after which he called for texts to be read which he had selected from Paul's Epistle to the Philippians.

A season of prayer then followed.

Charles Woodman read a paper which dealt with Paul's visits to Philippi, his relations with the people there, and the circumstances under which he wrote Philippians.

Places mentioned in the paper were pointed out on the map and the whole subject was made so clear that this book must ever be illumined to its readers who heard this interesting paper.

An offering of $3.18 was made.

J. L. Hiller Secretary.

(13) Friends Meeting House
2nd mo. 6th, 1904.

The subject for the evening being Galilee, Thomas Batley selected references to it to be read by the class.

After the invocation of God's blessing upon the work, a brief review of the geography of Palestine was made, the places being pointed out on a large map loaned by Dr. Bradner.

The natural divisions of Southern, Lower, and Higher Galilee were clearly shown on the map.

Especial mention was made of the Plain of Esdraelon with its five entrances.

The fertility of the land in Galilee was explained

showing the contrast between Galilee
and Judah in this respect.
The story of Christ in
Galilee gave an idea of
the practical help our
study of the geography
of Palestine promises to be.
20 present.
Offering 85 cents.

J. L. Hiller Secretary

(14) Friends Meeting House.
3d mo. 13th, 1904

Passages of Scripture were read in order to trace in outline the history of the relation of God's chosen people to the land and the people of Egypt. Explanations by Mr. Young who had selected the passages to be read helped to connect the events narrated.

A brief period of Divine worship followed the reading.

Thomas Batty by well chosen remarks relative to the land of Egypt pointing out the smallness of the inhabited country, the dense population, which it supported, and other interesting features of this

country which he showed to had been rightly named "The Gift of the Nile" made his hearers, through this knowledge, better able to grasp the thoughts expressed in the paper which followed-

Mr. Young gave a view of Egyptian greatness, the high state attained in the arts, sciences, and literature at the time the children of Israel were in bondage in Egypt.

The worship of the Egyptians was explained and its probable influence upon the religion of the Jews was noted.

Many customs and especially religious ceremonies were suggested as showing the

influence of this advanced nation upon the Israelites; perhaps the greatest influence being that of that great man of the world, Moses, whose shaping of the nation in his charge, in the Wilderness, bears so much evidence of his knowledge of all the learning of the Egyptians.

The interesting paper closed with the account of the death of Moses and Mr. Young recited the appropriate poem, "The Burial of Moses".

A few questions relative to the subject of the evening were asked and answered.

The purchase of a map such as was exhibited at the last preceding meeting was suggested

and favorably commented on.
* An offering of 45 cents was made—
20 prsons present.

J. L. Hiller Secretary.

* It was announced that M. Agusta Batty was preparing a paper upon Phœnicia to be presented at some future meeting.

(15) Friends Meeting House
3d mo. 20th, 1904.

The subject selected by Thomas Batty for consideration was the Jordan Valley.

References to passages in the Old Testament were put on the blackboard and as the verses were read by the class and interpretations given by the leader much interest was awakened regarding this remarkable natural boundary.

Devotional service followed the scripture reading.

Attention was called to a sketch showing the valley in cross section on which was pointed out the fertile "Pride of Jordan" on either side of the stream which

coursed its irregular way through it.

Because of the peculiarity in formation, a grological lesson was given from which we learned of the formation under water of the limestone found on the mountains of Palestine, and how the surface of the earth became wrinkled and as it rose above the surrounding surface carried in its fold a great quantity of salt water & how this water, evaporating, left the Dead Sea, a saturated solution of the salts which the water contained. We learned of the enormous "fault" which occurred in the rock and gave the deep valley and heard of the

glaciers which once traversed it and the work they did -

Present conditions were described, and the reason for many things which, without an explanation had seemed peculiar were made clear.

A wonderfully vivid relief map on the blackboard helped to impress upon the mind the story of this strikingly unique valley -

It was decided to procure a map like the one loaned by Dr. Bradner at a previous meeting.

Announcement was welcomed that it was probable that M. Augusta Batty's paper on Phoenicia

would be ready for the next
meeting and that it would
be held on Seventh-day
evening instead of the next
First-day.

Twenty persons present.
An offering of $1.02 was made.

J. L. Hiller
Secretary

(16) Friends Meeting House
3d mo. 26th, 1904.

It being Monthly Meeting day, it was thought best to hold the bible meeting on Seventh-day evening instead of First-day evening.

A lunch was served to those who remained from the afternoon meeting and to those who came early in the evening, thus making possible a little time for social intercourse before the evening meeting which began at about 7:30.

The meeting was opened with the reading by Thomas Batty of Ezekiel's prophesy concerning the destruction of Phoenician cities.

A season of prayer then followed.

The presentation by M. Augusta Battey of her paper on Phoenicia held the close attention of the meeting as she traced the influence which this people exerted on the Israelites, helping them to build the temple and at the same time undermining the Jewish religion for many of its followers, because of the idol worship which the Phoenicians practiced and which the undiscerning Israelites learned to their sorrow.

The paper gave evidence of careful research and made interesting a subject which might easily be overlooked by many students.

Thomas Battey presented about fifty very clear lantern slides accompanying them

with descriptions of the scenes represented and associating with the places mentioned occurrences which are recorded in the Bible.

Much credit is due to all who by careful preparation and generous labor made the occasion agreeable and helpful.

About 75 persons present.

Offering — $1.49.

The meeting closed at about nine O'clock.

J. L. Hiller Sec.

(17) Friends Meeting House
4th mo. 3rd, 1904.

The reference for the Scripture reading were in the Old Testament, selected by Thomas Batty who led the meeting, chosen with a view to giving light upon the territory east of the Jordan River.

The physical features were shown to be the more important here, as in our studies we found them to be in the country west of the Jordan, owing to the lack of stability of the political boundaries.

We learned the importance of the rivers Yarmuk, Jabbok and Arnon, finding the latter to have been

the Israelitish southern boundary with the foot of Hermon a barrier to northern occupation.

The limestone formation with a coating of lava from Hermon to the Yarmuk was pointed out, also similar lava beds to the south and east but with a fertile plain between called the "Hauran" which was so fertile as to make it the granary of the East region.

Like the northern country Bashan, so central Gilead from the Yarmuk to a little below the Jabbok, was wooded.

Moab or the "Balka", we learned, is now as in past ages considered

noted for its opulence and insecurity, the Roman power having been the only one to hold this country, keeping in check the Bedouin hordes who periodically devastate it.

Seventeen persons present offering 74 cents.

J. L. Hiller Sec.

(18) Friends Meeting House
4th mo., 10th, 1904.

Passages from the bible were read in response to a call for those which seemed, to the readers, to contain that which characterized Friends' principles.

A season of prayer followed the reading.

The speaker of the evening, Jonathan M. Steers of Philadelphia, presented a paper on George Fox.

The conditions of the time in which Fox lived were described; some of the characteristics of thought and action which have, perhaps, been considered as personal, were shown to have been products of his age and

not uncommon to other men of the seventeenth century.

The estimates of the founder of Quakerism as given by his contemporaries were reviewed and his influence upon the world outside of the Society of Friends was touched upon.

Following the paper remarks were made by a number of those present expressive of their appreciation of, and gratitude for the paper and bringing up for discussion and consideration subjects suggested by it.

Thomas J. Batty read passages from the introduction to the Journal of Geo. Fox edited by Rufus M. Jones, he having described in it some of the characteristics of this great leader.

Announcement was made of the probable continuation of the consideration of the land East of the Jordan, in our next lesson, and that a paper, by Irene Flattery would, at a future meting, be presented on The Crusades.

29 persons present.
Offering 70 cents.

J. L. Hiller Sec.

(19) Friends' Meeting House.
4th mo. 17th 1904.

The study of two weeks ago concerning the country east of the Jordan was continued. Texts selected by Thomas J. Battey were read in connection with this subject.

Then a season of prayer followed.

The physical features of the country as boundaries are important for they remain permanent while the political divisions have changed from time to time.

This country east of the Jordan is divided into three parts.

The political divisions in the New Testament are first the northern part which belonged to Philip's tetrarchy. In this division belonged Gaulanitis, the wooded portion near the Jordan Itarea which was inhabited by a Semitic people nomads

like the Arabs and which lies between Damascus and Auranitis; Batanea which lies between Trachonitis and the sources of the Yarmuk. Auranitis or the Hauran the wheat region, and Trachonitis the lava district. In the Old Testament all this region was called Bashan.

South of the Yarmuk to the Arnon and across the mountains was called in old times Gilead which was divided into two parts by the Jabbok. In the New Testament this region is called Perea and is a part of Herod Antipas' territory. Thus the Jews had Judea, Galilee and Perea

Decapolis can scarcely be called a country. It is the union of a number of Greek cities originally ten; four on the north of the Yarmuk, one

west of the Jordan and the rest south of the Yarmuk. They had leagued together for commerce.

The land of Moab is a tableland and is the first land invaded by the Israelites. The Arnon cuts a canyon similar to the Colorado. It cuts a gash 1700 feet deep and two miles wide at the top. It forms a natural boundary on the south of eastern Palestine.

In the 21st chapter of Numbers we traced the events of the Israelites over this country after the forty years of wandering.

17 persons present.
Offering 69 cents.

J. M. Taber Sec.

Friends' Meeting House.

4th mo. 24th, 1904.

As we were to consider the story of Balaam, texts selected by Thomas J. Battey were read which showed the progress of the Children of Israel from the close of the forty years of wandering to their pause at the north end of the Dead Sea.

A few moments were spent in Divine worship.

The Israelites had conquered the country east of the Jordan and had now encamped at the north end of the Dead Sea. Although they had past the territory belonging to Moab they were such a multitude and so near that the king of Moab was afraid.

The account in the 22nd, 23rd and 24th chapters of Numbers

was followed. Balak calls together his people and consults with them as to what he shall do. He sends messengers unto Balaam the soothsayer or prophet to request him to come and curse this people Israel. Balaam lived near the Euphrates River in the land from which Abraham came and from which later the Magi came.

This sending to Balaam shows the efficacy attributed in ancient days to the curse of the inspired soothsayer.

By tracing carefully the account given us in the Bible we see that here is a man who has evidently a good deal of knowledge about God's plans for Israel yet who is not above the influence of the rewards of divination.

At length he goes to Balak

who meets him at the source of the Arnon. Balak takes him where he can get a good view of the Children of Israel as they are encamped in the plain by the Jordan. Balaam is taken to three different places but each time he blesses the Israelites.

It is as though he were held in a vise and compelled to bless when he would fain turn about and get the rewards of divination. Afterwards he continues to prophesy on his own account concerning what Israel would do to Moab, the conquests in the time of David and speaks of the Star that should come out of Jacob which points forward to the Birth of Christ.

21 persons present.
Offering 52 cents.
J. M. Taber Sec.

Friends' Meeting House.
4th Mo. 30, 1904.

As it was Monthly Meeting Day it was thought best to hold the usual First Day evening meeting that evening. Those present at the Monthly Meeting and those who came in season were served with a lunch downstairs at about 6.30. The meeting began at about half past seven.

Thomas J. Battey opened the meeting by reading to us the 74th Psalm.

A few moments were then spent in Divine worship.

As Irene Flattery of Friends School was to read a paper on the Crusades the route of the crusaders to the Holy Land was pointed out on the map.

There were seven religious and seven civil crusades.

There had been great suffering in Europe and many people began to make pilgrimages to the Holy Land in expiation of their sins which they supposed were the cause of this suffering. At this time Jerusalem was in the hands of the Turks and Saracens. Two pieces of gold were demanded of each pilgrim before he could enter Jerusalem. Peter the Hermit stirred up the people of Europe by his preaching. He led a rabble of men, women and children on toward Palestine. They met with some difficulty along the Danube, but finally got a little beyond Constantinople where they were met by the Turks and nearly all perished.

This troop was however only the vanguard of the First Crusade.

The leaders were Robert of Normandy, Robert of Flanders, Stephen of Blois, Godfrey of Boullion and Tancred an Italian. This crusade captured many cities among them Jerusalem. Godfrey of Boullion became king of a territory of Christian knights. Tancred a most devoted follower was given the county of Antioch, Baldwin was Godfrey's successor. There was almost constant fighting yet Jerusalem remained strong for a longtime. Finally the king fell to pieces. This was the cause of the Second Crusade.

The First and Third Crusades are the most important for they accomplished the most. By the Third Crusade a truce was made with Saladin ruler of Jerusalem to allow the Christian to enter the Holy City freely.

The Fifth Crusade was kindled by Innocent III in 1190 and was diverted on the continent. The vast army of the Eighth Crusade perished on the coast of Africa.

The crusade accomplished the following.

1. The Mohammedans received a check while monarchies were forming.
2. The feudal system was smitten thus advancing political unity.
3. Lessening of social distance.
4. Expansion of knowledge for the Saracens were very learned and the Europeans found that they themselves were really the barbarians.
5. Their influence on trade is marked.
6. Cities advance in strength and wealth.
7. The moral development promoted by the crusades.

prepared the way for the Reformation.

There was a general expression of appreciation of and gratitude for the paper.

Many remarks were made as to how fortunate it was that the crusades did not succeed in accomplishing their purpose of getting Jerusalem in their hands for all time.

About 60 persons present.
Offering $1.58.

J. M. Taber, Sec.

Friends' Meeting House.

5th mo. 8th 1904.

Passages of Scripture selected by Thomas J. Battey were read.

A brief season of Divine worship then followed.

It was suggested that the children prepare some papers should have to do with plants of the Holy Land. Thus making a children's meeting. This suggestion was favorably received.

Walter S. Meader read to us what some of the poets have said of the Holy Land. The poems read were those which dealt with the passages of Scripture that were read in the opening of the meeting.

The first poem was about the seventh plague of Egypt and Moses as he came before Pharaoh.

Whittier's "Cities of the Plain" was read. Its subject is the warning to Lot to flee the doomed city of Sodom. "The Prophet Ezekiel" was another poem which told of how the prophet preached to the people and they would not listen. Then was given Whitter's "The Wife of Manoah to her Husband" It is a vision in which she forsees Samson's greatness. The last one was N. P. Willis' "Jairus' Daughter."

24 persons present.
Offering 64 cents.

J. M. Taber Sec.

Friends' Meeting House.
5th mo. 15th 1904.

Thomas J. Battey asked those present to read their favorite verse.

A few moments were spent in Divine worship.

Thomas J. Battey read a paper titled "Some Thoughts on the Bible". First a Sand was revealed and then a Book. We have already studied the Sand. The Bible is a nation's literature. It includes history, law, poetry, prophecy, parables, the accounts of kings, princes, lawgivers, winedressers, fishermen, the records of invasions, exiles and the depotic Roman sway. It is diverse in origin and complex in subject. The word Bible means Book. The writings show the stamp of the writer's minds. Each is equally a product of the Divine Hand, but each has a

peculiarity of its own. All truth is a revelation and manifestation of Him who is The Truth.

The Hebrew mind was susceptible to religious impressions, the Greek mind to beauty, and the Roman mind to law and government. The Jews were revealers of lofty truths not as passive not as passive agents but as the oak they built into themselves the truth they spoke, the truth as proved by the exigences of life. That the Scriptures are linked with other ancient writings does not lower them but makes us approach them reverently.

At the present time of revolution in religious thoughts the tide of criticism floods all things. Every scrap of information for or against the Bible is scanned. It is right to love the truth as

truth and to accept the facts whether they tend to strengthen or weaken it. It is itself its own best evidence.

The Jewish history of kings shows that "Righteousness exalteth a nation". Personal experience of man reveals Divine logic of events and points the moral. The Bible stamps the truth on everything. The accounts linked themselves with the people and with the customs of society.

If the Bible accounts are not in accord with other records then the writer trifled with facts but if they are in accord then they prove so much the more the truth of the Bible accounts.

Examination of the country is the basis of the best works on Bible lands. Ur of the Chaldees has been found. It was on the

western side of the Euphrates near the Persian Gulf. Abram found to have been a common name. Records prove that famine was not uncommon in Egypt. At Pithom have been found great brick chambers which were used for storehouses. The bricks in these storehouses are made some with straw, some with stubble and some with neither. We must bear in mind that the naked truth brings its own evidence.

There was a general expression of appreciation of this paper.

14 persons present.
Offering 26 cents.

J. M. Taber Sec.

Friends' Meeting House
5th mo. 22nd 1904.

The texts read show what the Bible has to say with reference to itself. The subject for the evening was "Where we got our Bible" which was discussed by Thomas J. Battey.

A few moments were spent in Divine worship

The Bible made up of parts which we call books.
In considering so large a subject we had time to get at only a few facts. Among the questions to be considered in regard to this topic are When were these documents written? Were they written at the same time with the events which they relate? God works through instruments. How did He use men to write, record, preserve and translate?

In studying the history of a people we must get at the fundamental facts. There are Five Great Facts in the history of the Jews.

I. Migration from the East, Oppression, and Deliverance from Egypt.

The Migration from the East under Abraham. The oppression in Egypt and the deliverance under Moses. The people were united for they were all oppressed and all delivered and all believed in one God whom they must worship and serve. After they entered the land of Canaan and the danger was past which had unified them this feeling of unity relaxed. So we have then

II. Relaxation of Unity under the Judges.

Under the Judges each man was for himself as it were.

III. Choosing a king under

Samuel.

a. Prophetic order.

b. Elevation of Davidic Dynasty.

c. Jerusalem – center.

But they learn of the strong nation called Philistines and the latter's power grew until in the time of Samuel the people demand a king. Saul became king thus establishing a monarchy from which come three sub-divisions.

1. Rise of the prophets. Samuel, Elijah and Elisha wrote nothing so far as we know. These people gained great influence with the kings. They had higher ideals and a clearer insight into the fate of nations.

2. Saul rejected and David put in his place. The boundaries of the land were extending making an empire under David and Solomon. 3. Jerusalem was made the religious and civil

capital. Now we come to the next great division:

IV. Jealousy and division of kings.

After Solomon a jealousy sprung up between the Northern and Southern tribes. This led to a separation, though usually on friendly terms they were sometimes at war.

V. Assyrian and Babylonian Captivity.

The northern nation was carried away to the Euphrates valley and the southern nation was desolated. In connection with these events there were prophets, the religious guides of the people. They comprehended the events of their day so as to guide the people as to what to do. When the Northern nation fell there was Amos. He was the first who left his message written and that as it is now was probably

the first one written.

This matter has not grown up haphazard. The feelings of the writers have entered into the writings of the Bible, the experiences of the race as wrought out by these men who saw further than the masses did.

20 persons present.
Offering 47 cents.

J. M. Taber Sec.

Friends Meeting House.

5th mo. 28th 1904.

As it was Monthly Meeting Day it was thought best to have the usual First Day evening meeting that evening. Those who came to Monthly Meeting and staying after and those who came in season were served with a lunch downstairs.

The meeting began at about eight o'clock. Thomas J. Battey opened it by reading to us the eighth chapter of Deuteronomy which mentions salt marshes, wide plains for grain, hill country and mountain.

Then followed a brief season of Divine worship.

The children furnished the entertainment for the evening

Each had drawn and colored a plant, fruit or flower and written a description of it telling its appearance and use and concluding with some passages of Scripture in which it is mentioned.

The plants thus treated were the Barley, Sycamore, Cedar, Pomgranite, Apple, Oak, Willow, Date Palm, Olive, Mint, Almond, Carob, Fig, Vine, Wheat, Narcissus and Thorn.

After this Russell Sisson read an article from a paper on "How to Spend Sunday Afternoon"!

Emma Gifford a towrist from Palestine then spoke a few words to us. She stopped at Nazareth. A forenoon was spent in going across Galilee and back again. She found

that the hills were not wooded as she had supposed they were. The Rose of Sharon is similar to our poppy but smaller. It is the custom there to let the grape vines trail on the ground instead of training them up on arbors as we do.

There were many remarks of appreciation for the entertainment.

Gratitude was expressed to the women friends for providing the tea-meetings.

There was an unanimous vote of thanks to Thomas J. Battey for his work for the evening meetings.

About 60 persons present.
Offering $1.46.

J. M. Taber Sec.

Friends Meeting House.
6th mo. 5th 1904.

The meeting opened by the reading of a few texts on Christian duties. The texts were selected by Thomas J. Battey.

A brief season of Divine worship then followed.

It was decided that at the close of this meeting that we should adjourn until tenth month 2nd 1904.

James Seton read a paper which he had helped Joseph Flynn to prepare. The title was, "Outcome of Thoughts on the Prodigal Son". The responsibility of parents and the responsibility of the Church was dwelt upon. Too much attention is given to books and not enough to practical things

The books are many of them too far advanced for most people. There are some books of dying men to dying souls rather than books of living men to living souls.

Part of our history is already made but instead of living in ease we should do twice as much as our forefathers, for they bore the brunt of the battle. The Creator placed us in the world for wise purposes.

Is the spiritual life what it ought to be? Does every individual perform his duty? In what state is our new or spiritual life?

Spiritual life is best developed by expression. The writer of the paper suggested that a short prayer

meeting be held before the meeting for Divine worship on Sabbath mornings.

Do we understand the doctrines and do we instruct rightly those who do not know them?

Many remarks followed the reading of this paper.

It was suggested that Walter S. Meader write a brief historical sketch about the Friends and the Yearly Meeting which is soon to be held in Providence. This article is to be printed in one of the daily papers to let the people of this city know something more about us.

19 persons present.
Offering 46 cents.

J. M. Taber Sec.

Friends' Meeting House.
10 mo., 2nd, 1904.

The evening meetings were again opened, after the summer vacation, on the date fixed in our last meeting in sixth month. A cordial welcome was extended to the new comers.

A short time was spent in Divine worship.

The meeting was conducted by Thomas J. Battey. He briefly told us of the work done in the meetings of last year. He said the aim of the meetings was – To fit for service willing workers. We wish to build up here a strong active body of Christian people both able and willing to exert a helpful influence on the community.

What can be done:

(a) Have a well defined plan

(b) One recognized leader.
(c) Work for each not entertainment.
(d) Discover our resources.

Our meetings were to study the Bible. God first revealed a "Sand" and we studied the geography of Palestine in order to understand the "Sand". Last year papers were read on the "Moors" by Augustine Jones, A Study of Amos by Prof. Fowler, The Crusades in relation to Palestine, George Fox, The Philippians by Charles Woodman, and there were two lantern lectures and four social evenings.

There was much discussion as to whether the meetings should be continued as they were last year or should they take a different course. The conclusion was that the first part of the meeting should be given to Divine worship giving a little more time to it than formerly and the remainder of the time should be

spent in Bible study. A committee consisting of William H. Butler, Willis White and Susan Peckham was chosen to find out the opinion of the people as regards a social prayer-meeting for the first part of the evening meeting.

Thomas J. Battey was chosen for our leader and Jessie M. Taber secretary. As it was necessary to choose a new treasurer Walter Butler was appointed to fill that position.

As in our Bible study we are to study the kingdom of Assyria each one was requested to come prepared to tell something about it for next time.

22 persons present.

J. M. Taber Sec.

See page 97.

Friends' Meeting House.

10th mo. 16th, 1904.

The committee which was to find out the opinion of the people in regard to a social prayer-meeting could not report and was continued for one week. This meeting is to give 25 cents a week to pay the janitor for opening the House on Sabbath evenings for this meeting.

Thomas J. Battey read a few verses of Scripture to us.

A short season of Divine worship then followed.

We are to begin with Assyria but we must connect it with the lessons of last year. There was noted the smallness of Palestine as compared with the whole of Assyria; even that Assyria only a small part of Asia. First we looked at the immediate surroundings of the Holy Land. It has the Mediterranean Sea

on the west, on the east Edom and Moab which were subject to Israel or Judah as tributary states, on the northwest Phoenicia with the two large cities Tyre and Sidon, on the north and northeast Syria. Syria extended to the north shore of the Mediterranean Sea and from the Lebanon Mountains to the Euphrates River. It included the Arabian Desert which was inhabited only by bedouins. Its chief city is Damascus which is on the edge of the Desert and is the oldest city in the world.

Next we come to the valley of the Euphrates and Tigris Rivers which valley is a large fertile plain. First on the north are the Caspian Sea and the Black Sea and between them are the Caucasus Mountains. South of these mountains is the Alpine region of Armenia lowering to a plateau which is part of the sources of the

Tigris and Euphrates Rivers. Southeast of this highland region is the great mountain range, east of the Persian Gulf, called the Zagros. Between the Zagros Mountains and the Tigris River is a well-watered hilly region. On the northeast of the Tigris is Assyria. South of Assyria between the Tigris and Euphrates is Babylonia. Chaldea is south of Assyria and Babylonia.

Race has a great deal to do with history. The three principal races are the White, Yellow and Black. The representatives of the Yellow or Mongolian race are the Chinese, Japanese and Turks. The original settlers of the Euphrates valley were Mongolians. There was a well ordered civilization in that valley as far back as history goes, which was developed by Mongolians. The Assyrians, Babylonians and Chaldeans were not Mongolians but Semites like the Jews and Arabs. They inherited

a civilization which they carried forward and out of it went a people that founded Assyria.

25 people present.
Offering 59 cents.
J. M. Taber Secretary.

Friends Meeting House.
10th mo. 9, 1904.

The usual evening meeting gave place to a religious service conducted by an English Friend who came to the Peace Conference in Boston.

J. M. Taber Sec.

Friends' Meeting House.

10th Mo., 23rd 1904.

The committee, which was appointed to find out the mind of the people as regards a social prayer-meeting for the first part of the hour, reported. During the first part of the hour which is devoted to Divine worship the young people are to feel free to take part. The committee did not think that it was best at present to form a Christian Endeavor Society as the requirements were so many and the young people were so [illegible] the young people wished to take charge of the first part of the hour the committee felt sure it would be granted.

Then followed a season of Divine worship.

It was decided that Thomas J. Battey should use some of the funds of this meeting in purchasing a map.

South of the Caspian Sea are Media and Elam and south of these countries is the hilly region of Assyria which slopes into the plains of Babylonia and Chaldea. The 10th chapter of Genesis is believed to be the oldest document in existence which relates history and it is found by scholars to be very authentic. The names Shem and Ham represent not individuals but tribes. From these we get the names Shemites or Semites and Hamites. Under Japheth comes Javan which is the Old Testament name for Greece. We come in along this line with the Greeks, Romans and [illegible]. The Jews, Chaldeans, Babylonians, Assyrians, Phoenicians and Arabs are Semites. The Egyptians and Ethiopians are Hamites and mostly dark skinned. The Mongolians may be descendents of Cain. The earliest civiligation was Mongolian. Its peculiar characteristic

is that the Mongolians began their civilization very early and carried it to a certain degree and then came to a standstill. It was so with the Japanese but they came into contact with the western nations and developed. Other nations came among the Mongolians and adopted their language and carried forward their civilization.

How do we know all this?

This region we are studying is the "Graveyard of Nations and Empires." We are at the highest point the race has reached. This region is the battle ground of the ages where the germs of what we enjoy was developed. Babylonia and Chaldea is a flat country up to Assyria and one will see dotted over the plain a succession of low mounds. These mounds are the sites of old cities and palaces. In order to have these high enough they built a great platform of brick on the outside and

filled in with old brick and rubbish. This platform was about 30 ft high and acres in extent. On this they built their palace. The walls of the palace were often used as record books.

They took a piece of clay and while it was soft made wedge shaped writing upon it. Then by baking the tablets and cylinders the writing became permanent. Men have learned to read these things from these books, especially from a palace in Nineveh where there was evidently a library. When Palestine came into contact with Assyria its view was widened. It feared destruction by this more powerful nation. This fear called out the prophetic spirit for to the prophets was revealed the purpose of these things. We are requested to read the prophecy of Amos. Babylonia and Chaldea had a much older civilization than Assyria. 27 persons present. Offering 70 cents. J. M. Taber Sec.

Friends' Meeting House.

10th mo. 30th, 1904.

The first part of the hour was devoted to Divine worship.

An article on Peace published by the House of Bishops of the Episcopal Church was read by Charles Sisson.

In this region which we are studying the earliest civilization was of the Mongolian race which had its home in the highland region of central Asia. The translation of some of the cylinders which were their books show the dawning of religious ideas, the consciousness of sin and the need of repentance. Thomas J. Battey read us a Prayer for Forgiveness which was very much like some of the prayers in Psalms.

Into Chaldea and Babylonia or Shinar there came after a time the Semitic peoples from the west and north and gradually mixing became

the ruling race. One of their kings was Sargon I in Accad. He was a great conqueror and went even to the Mediterranean Sea. The date is 3800 B.C. Elam was settled by Mongolians but became Semitic. From here came the invasion of Chaldea called the Elamite Invasion which was perhaps about 2300 B.C. The rulers had their capital a little south of the Euphrates River perhaps Ur of the Chaldees. If it was not the capital it was one of the chief cities.

It was probably owing to the Elamite Invasion that Terah and his son went to Haran a frontier town of Mesopotamia. We followed the account of this given in Genesis. In Haran the word comes to Abraham to go on across the Euphrates River, past Damascus to Schechem where he builds an alter. Then he continues on to

Bethel, on to Egypt, and then comes back from Egypt and settles in Hebron. In Genesis 14th chapter we have an account of an invasion of eastern Palestine, and of the battle of four kings against five. The conquered served Chedorlaomer twelve years and in the thirteenth year they rebelled. In the fourteenth year Chedorlaomer returned. First he conquered the surrounding nations then fell on the rebellious subjects conquering them completely. They took the goods of the conquered people and went their way. They also took Lot, Abraham's nephew, with his goods. Abraham and his servants rushed to Damascus after the invaders to rescue Lot. He smote the invaders and returned with spoil. He makes the king of Sodom a present of the spoil and pays tithes to Melchizedek king of Salem taking nothing for himself. 24 persons present.

Offering 54 cents. J. M. Taber

Friends Meeting House,
11th 6th 1904.

The first part of the hour was spent in Divine worship.

Thomas J. Battey called our attention called our attention to an article entitled "What is Archaeological Research Accomplishing", published in one of the recent numbers of the Sunday School Times.

We have been studying southern Mesopotamia and we found as long ago as 3800 B.C. that there was a well ordered civiligation. The civiligation of Babylonia and Chaldea is much older than that of Assyria for Assyria was colonized from Babylonia. Names we think mean individuals, really mean nations. Asshur, a city, gives the name to the country and it was also the name of the presiding divinity. Possibly the same Elamite invasion that made Abraham move was also

the cause of parties going out and settling Assyria. If that were the case the country they left would give little heed to emigrants and would thus give them time to establish a kingdom. We know little about the early Assyrian kingdom. It was probably about the same as with the early Roman people. These Assyrians away from the mother country, with new influences and new neighbors, developed a belief in one supreme God and in that respect they were like the Hebrews. But the Assyrians believed in a multitude of inferior gods.

Before we go any farther we must look at Egypt a little. In the land of the Nile is a long, narrow, fertile strip of country as old or older than Chaldea. The Egyptians stayed at home and were not a conquering nation. They regarded

foreigners as barbarians and themselves as a holy and pure nation. They to keep open door, for the Arabs were near. At about 2000 B.C. not far from the time of the Elamite invasion Semites swarmed into Egypt and were known as Shepherd Kings. They were bitterly hated by the native Egyptians but they ruled Egypt for many hundred years. When Joseph was sold into Egypt the Shepherd Kings were in power, and that accounts for Joseph's prosperity, but if the natives had been the rulers Joseph might not have prospered In about 1650 or 1660 B.C. the Shepherd Kings were driven out and then came the king who knew not Joseph. The bitter hatred for the Shepherd Kings bursts forth to punish the countries whence these kings came. 1730 B.C. is about the time Israel goes into Egypt and 1660 B.C. the expulsion of the Shepherd Kings. There now arose

Egyptian commanders and conquerors to replenish the treasury. There were 17 marauding excursions in 14 yrs., but they did not hold the nations they conquered. In 1600 B.C. There was fought a battle at Migado on the edge of the plain of Esdraelon and in this battle the Egyptian king met and conquered a combination of the tribes. Among the spoils is mentioned spoil sent by Asshur to appease the king.

Among the peoples the Egyptian kings fought were the Hittites.

Previous to 30 years ago sceptics made fun of the Bible because of the mention of the Hittites. They said there were no such people because history said nothing about them. But gradually light dawned and the name was found in connection with Egyptian history. There were many Hittites in the region north of Syria and out through Asia

Minor. They belonged to a civilized nation equal to Egypt and these nations plundered one another. All through this country are monument tablets about the Hittites which have not been read.

24 persons present.
Offering 56 cents.

J. M. Taber Secretary.

Friends' Meeting House,
First Day Evening
11th mo. 13, 1904.

The Meeting was opened by the reading of a Psalm. An extract from an essay subject "The value of the Scriptures and the Importance of Perusing them" was read.

After prayer and testimonies the meeting closed at the usual hour.

Seven persons present. A larger attendance was prevented by a heavy rainstorm.

No Collection.

Chas. Sisson Sec. pro-temp.

Friends' Meeting House,
Providence R.I.
11th mo. 20th 1904.

The first of the hour was spent in Divine worship.

Then Thomas J. Battey again pointed out on the map the country we have been studying and showed us a picture of a Hittite inscription written in Hieroglyphics. We learned of the continued wars against the Hittites, who finally succumbed and disappeared as a nation about 700 B.C. Their kingdom, however, lasted longer than that of the Assyrians, the Jews, the Phoenicians, Medio-Persians, in fact longer than most nations of antiquity. While the Syrians were developing strength fighting the Hittites, the Jews were developing civilization.

We then took up a study of

the Phoenicians who were at the height of their power in 1100 B.C., and learned of their locality, how they were situated between the Lebanon Mountains and the sea. So the only way for them to expand was over the Mediteranean thus they became the business and commercial people of the world. They manufactured glass to a great extent, though it is a question whether they invented it. They did however, invent the Tyrian dye, such as was used for royal robes. They opened communication with the various nations, by trading with them, thus bringing them together on good terms. Although they never seemed to give rise to moral or spiritual ideas, they opened the path for something better.

We next took up a study of the Assyrians of whom we find

the first inscriptions dated 1100 B.C. Their history seems to be written as the life and works of their mighty and warlike king Tiglath-Pileser I, as is seen by tablets which have been found in Archaeological research. We were told of a writing which had been unearthed that referred to another writing, giving its exact situation, and when this was hunted for was easily located and was found to be the history of Tiglath-Pileser's life and bloody wars. There is then a lapse of about 250 years in which little is known of the Assyrians, until we come to Shalmaneser II. The first mention of the kings of Israel is in 854 B.C. We learned somewhat of the influence of the Assyrian invasion on prophecy, and that this began about the time Elisha succeeded Elijah. Persons present, 26. Offering 66 cents. E.C. Bell, Sec. pro temp.

Friends' Meeting House,
11th mo. 27th 1904.

The first part of the hour was spent in Divine worship.

The first contact of Assyria with Palestine was at the Battle of Karkar in 854 B.C. under Shalmaneser II. At Karkar on the Orontes River, toward Antioch, is where Ahab of Israel, the king of Damascus and the king of Hamath formed a combination and so strongly resisted the Assyrian invader that he did not come back for some time. Jehu pays tribute to Assyria in 842 B.C. From 860 B.C. to 800 B.C. is the period of Elisha's prophecy. The Assyrians frequently attacked the Israelites, but in the intervals the king of Damascus oppressed them. Elisha strengthened, encouraged and taught them, and was sort of a military director. 850 B.C. to 800 B.C. is a period of loss to the Israelitish nation. Hazael oppressed Israel. Gilead was

taken away. He also reduced the kingdom to an impoverished condition.

The kings whom we must note are 2A's and 5J's. Ahab, the first of these kings, was, like his father Omri, a bad man but a strong ruler and extended the boundaries of his territory. Then comes Ahaziah. He is followed by Joram who is slain by Jehu. Jehu the usurper begins to reign in 842 B.C. Jehoahaz lost territory. In 801 B.C. comes Joash who recovers the cities which the Syrians had taken. Jeroboam II, succeeded him. These last two reigns cover the first half of the eighth century. They are a period of recovery for Israel. These two kings extended the kingdom to Hamath on the Orontes River and they recovered the territory north and east that had belonged to David and Solomon. At about the same time Uzziah ruled in Judea and extended the boundary on the

south. He recovers Elath on the Red Sea at the head of the Gulf Akabah and all the territory from the Dead Sea to the Red Sea, thus extending his territory to Egypt. Now the kingdom of Israel and Judah extended to the promised boundaries.

This is a very important period. It means the establishment of trade, for the kings of Judah and Israel have a seaport on the Red Sea and partial control of Damascus. Then, too, this region lies between Egypt on the south and Assyria on the east. Uzziah built towers in the desert to control the wandering tribes. The people got control of the trade and having the trade they became wealthy and began to build. Uzziah was a great builder, a great military commander and somewhat of a husbandman All this means the passing of Israel from an agricultura

to a commercial people. The advance in material civilization and the widening of their outlook as a commercial must by the increase of wealth make a wealthy class of people. Unfortunately their moral character did not keep pace with their advance. With the growth of a wealthy class there was a tendency to despise the poor. This was a time mainly of peace and that gave leisure for literature. Probably it was now that the early books of the Bible were written, for the nation had a renewed interest in its history.

It was requested that we read carefully the book of Amos.

15 Persons present.
Offering 35 cents.
J. M. Taber, Secretary.

Friends' Meeting House,
12th mo. 4th, 1904.

The first part of the hour was spent in Divine worship.

745 B.C. will be near enough for the date for Amos. The book of Amos is the first written prophecy. Amos was a reformer. Like every other reformation it began with the conscience and protest of an individual. Behind the book there beats a life and it is to the heart beats of that life that we want to listen. Amos is one of the most wonderful appearances in human history.

What does the book say about the man himself, about his time and place? First we have given Amos the name of a man. It says he was a herdsman of Tekoa which place is in the southern kingdom. So we

have given his occupation and his home. It says he, "saw concerning Israel" this name being used in distinction from Judah.

Six miles south of Jerusalem is Bethlehem and six miles south of Bethlehem is Tekoa on the summit of a plateau. It is about ½ a mile above sea level sloping to Philistia on one side and the Dead Sea on the other. Standing on a hill near Tekoa one can see in the distance the towers of Jerusalem, on the west the plateau, on the east the plateau slopes by steps to the Dead Sea and on the northeast the blue line of the Dead Sea and the wall of Moab.

A diagram of a cross-section of this country was put on the blackboard. The lower region is cultivatable and beyond that is a desert called the wilderness of

Tekoa. Tekoa was probably a frontier town of the cultivatable land of Judea. From this region came also John the Baptist to Jerusalem. It is similar to the region where Jesus spent 40 days in the wilderness. Being a frontier town the herdsmen would control the region down to the Dead Sea. It is one of the wildest hardest regions to cross. The prophecy of Amos rings of desert country, which was subject to earthquakes one important one is mentioned. His illustrations are drawn from wilderness scenes. Herdsman means the care of a certain breed of sheep. His occupation as such a person led him to the trading towns to sell his wool.

After discussing the extension of the influence of this meeting it was decided to leave it for a

week. A committee of Willis White and James Seton was appointed to consult with members of the First Baptist Church to find out what district that church had charge of.

The tea meeting was discussed and the following committee appointed. Willis White and his wife, Bessie Sisson and Eliza Butler.

24 persons present.
Offering 91 cents.

J. M. Taber, Secretary.

Friends' Meeting House
12th mo. 11th 1904

Instead of the usual evening meeting Willis Hotchkiss held a religious service here.

J. M. Taber, Secretary

Friends' Meeting House,
12th mo. 18th, 1904.

The first part of the hour was spent in Divine worship.

The committee on Church Extension Work reported. They told something of the work done by the First Baptist Church. The part assigned to us is from Benefit Street, on the west to Olney Street on the north, to Hope Street on the east and to Barnes Street on the south.

We are to have tea-meetings the first one to be on December 31st.

We continued our study of Amos. The book breathes of his acquaintance with the people around and what was going on. He was a man of his times, a keen observer of men and things. The word of the Lord came to him under the symbolism of the roar of the lion.

In the 7th chapter we looked at the scene when Amos was preaching at the altar at Bethel. The occasion sighted was perhaps his final utterance for at this time he was forbidden to speak therefore he took to writing. Bethel was 10 miles north of Jerusalem. It was called Luz at first. It had been a sacred place to Israel and Jeroboam I. had placed there one of his golden calves. Amaziah was priest at this time. Though the calf was not in accordance with the law it was professedly Jehovah worship. The religion had taken formality.

He utters very fervent messages on account of a plague of grasshoppers which appear to him as sent by God as a direct punishment for the sins of the people. This plague was to come

at the time of the latter growth after the king's mowing which was a sort of tax. There are two rainy seasons in that country one in October and November and the second in March with more or less rain between the two. The plague was to come after the second rainy season when there was to be no more rain for a long time and also at a time when the best of the crops had been given to the king, so this would cause almost an extinction of the people. Amos intercedes for the people and God grants his prayer. Then a plague of drought, which is likened to a fire, threatens. This too is averted through Amos' intercession.

We have the promise of papers by some of the teachers of the Moses Brown School.

22 persons present.
Offering 55 cents.

J. M. Taber Secretary.

Friends Meeting House,
12th mo. 25th, 1904.
As it was Christmas Day we had no meeting that evening.

J. M. Taber Secretary

Friends' Meeting House,
12th mo. 31st 1904.

As it was Monthly Meeting Day it was thought best to have the usual First Day evening meeting Seventh Day evening. Those who came to Monthly Meeting and staying after and those who came in season were served with a lunch down-stairs. The meeting began at about eight o'clock.

A few moments were spent in Divine worship.

The evening was made pleasant by throwing stereoptican views on a screen. Thomas J. Batley explained them. There were a few views in Scotland and England, several in Spain and in Switzerland among the Alps. Those views in Spain were connected with a paper on the Moors that was read here

last year. There were several views from the Alhambra. The distinguishing features of the Moorish architecture were noted.

There were about 60 persons present.

Offering $2.05

J. M. Taber Secretary.

Friends' Meeting House.

1st mo. 8th 1905.

The first part of the evening was spent in Divine worship, the subject dwelling mostly on love.

Thomas Battey then resumed the subject of Amos first speaking about Bethel some twelve miles from Jerusalem. It was here that the herdsman of Tekoa felt called upon to announce the message of God. The Assyrian power was hovering over the country at this time.

He the took up the seventh chapter of Amos beginning at the seventh verse and pointing out very clearly to us how Israel was brought into captivity through sin and disobedience to God.

He then told us how the words of Amos the prophet spoken at Bethel

against the downfall of Israel were construed by the wicked priest Amaziah, as treason, telling King Jeroboam that he had prophesied his death. Amos had not said this but that the house of Jeroboam should fall by the sword, but Amaziah exaggerates the charges to excite Jeroboam against him.

However King Jeroboam would not listen to the words of Amaziah probably from religious awe of the prophet of Jehovah.

Besides giving these charges to the king, Amaziah himself also urges Amos to go back to his own country Judah, pretending to advise him in friendliness.

The mouth of the prophet now having ben closed by Amaziah, he returns to his own land and decides to write out his prophecies

turning his spoken words into Literature.

At the close of the meeting it was voted that the Sunday Evening collection along with the collection of next First Day in Sabbath School should be given to Thomas Battey to purchase in Jerusalem curiosities or anything that would be helpful to the Sabbath School.

20 persons present.
Offering 93 cents.
Lily Butler Sec. pro tem

Friends Meeting House.
1st mo. 15th 1905.

The first part of the hour was spent in Divine worship.

Seth K. Gifford of The Moses Brown School spoke on the subject, The Training of the First Missionary to the Heathen. The propagation of the Christian faith outside of Palestine was a natural miracle so far as we know the spread of the new faith outside of Palestine was due to Paul's efforts. We read of Apollos from Alexandria who expounded the faith, but in so very unsatisfactory a way that Priscilla and Aquilia Paul's companions took him in hand and taught him.

We were told of the characteristics and qualities Paul possessed for this great work. He was born at Tarsus on the southern coast of Asia Minor. Tarsus was quite as important as

Athens. It had the best school of medecine and a large library and was a commercial city. Greek was spoken there for Greek was the language of the civilised world. Here was a man brought up in a Greek city and who heard Greek spoken on the street. Then, a boy got his education from contact with people in the open air. This was the kind of an education Paul had. He may not have been the of a philosopher, but he was acquainted with philosophy and had the Greek ideas of liberality. He was a Hebrew and brought up as such had the Jewish exclusiveness. Had he been simply a Jew brought up as a Jew how would he have obtained the liberality necessary for his work. Hence it was of the greatest that his early life was spent in a place of liberal ideas. He was born a Roman citizen and this in many instances saved

his life. This also gave him world wide ambitions. Many of his figures are taken from Roman life. He was Roman, Greek, and Hebrew but most of all Hebrew. The last it was that gave him religious purpose. He went to Jerusalem to finish his education. He was brought up by Gamaliel. The latter was the greatest of the rabbis and the most liberal of teachers.

What we know of Paul is gleaned from his own writings and from what Luke wrote of him. The most marked characteristic is his zeal, the same zeal before as after his conversion. How could he have accomplished meeting men and women of all ranks and classes if not with his sympathetic nature. He was an orator. Characteristics that made him an orator were his imagination and nervous temperament. There was a great deal of action in

his delivery and a great deal of expression. He was sharp tongued and sharp eyed and at the same time possessed the tenderness of a mother and the passionateness of a father exasperated in righteous indignation. A man might control an audience, be a successful evangelist and yet not build up churches that would stand. It is one thing to convert the heathen and another to found and organize churches. The latter required a different kind of man. The wonder is that he had such power to control the learned and ignorant and have at the same time the mental grasp to build up churches.

When he was fitted he gained that vision of Christ and was then transformed from Saul the persecutor to Paul the slave of Christ.

35 Persons present.
Offering $3.17 . J.M. Taber Sec.

Friends' Meeting House
1st mo. 22nd 1905.

The first part of the hour was spent in Divine worship.

Thomas J. Battey appointed Susan Peckham to take his place while he is on his trip to Palestine. He told us that many papers were being written some of which were about ready for presentation.

As we had been studying about Amos, Thomas J. Battey gave us a review lesson on this subject by reading to us a discussion of the Book of Amos by a very learned German writer.

After a few farewell words the meeting closed.

25 Persons present.
Offering 52 cents.
J. M. Taber, Secretary.

Friends' Meeting House.
1st mo. 29th 1905.

The first part of the hour was spent in Divine worship.

Susan Peckham read to us from a book, The Training of the Twelve Disciples, by Alexander Bruce. The part read was on the first chapter of the Gospel of John. That John was the unknown disciple mentioned in this chapter may be regarded as certain for this quite in accordance with his manner of referring to himself. Converse with John the Baptist made the disciples desirous to see Jesus. Two and all probably had been disciples of John the Baptist, hence they were earnest men. Simon was introduced by prophetic insight on the good side of his character, a man of rock. Philip was deliberate, an earnest inquirer

after truth and of a generous sympathetic nature. Nathaniel was of great moral excellence of gentle meditative spirit and addicted to habits of devotion.

After a few remarks the meeting closed.

24 Persons present.
Offering 76 cents.

J. M. Taber Secretary.

Friends Meeting House
2nd mo. 5th, 1905.

The first part of the hour was spent in Divine worship.

The treasurer of this meeting was authorized to pay for half the cost of the hymn books. There is also due from this meeting $1.77 for the last tea-meeting.

Seth K. Gifford of the Moses Brown School continued his talk on Paul that he gave three weeks ago.

In his theology Paul was influenced by his Hebrew training. He was a religious zealot. A zealot for righteousness which was his one ambition. Before his conversion it was righteousness by the law; after his conversion he was still a zealot and had the same ambition, but now it was righteousness by faith. The account of his development from his conversion to his active

service is exceedingly meagre. He was converted on the way to Damascus. He was not sent to Damascus but went to the High Priest for letters to go to Damascus Luke says nothing about his three years of solitude. After this solitude he returned to Damascus and to Jerusalem. He attempted to join with the disciples, but they were afraid of him. However Barnabas took him before the disciples and explained to them Paul's change of heart. He was in Jerusalem 15 days. Then he went to Tarsus and that is the last of him for many years.

Who was Barnabas? He was Joses and was surnamed Barnabas by the disciples. He was a Levite a Jew and his home was Cyprus hence a Greek. He was of the same neighborhood as Paul and like him

also an enthusiast. He sold his property and joined the Christian body. Being a Greek he was open minded and of kindred spirit with Paul. How fitting a companion for Paul he was!

22 Persons present.
Offering 34 cents.

J. M. Taber Secretary.

Friends' Meeting House.

2nd mo. 12th, 1905.

The first part of the hour was spent in Divine worship.

Charles R. Jacob of the Moses Brown School read us a paper on the Samaritans.

These people have been more persecuted than the Jews and have even been persecuted by the Jews themselves.

Under Solomon there was the greatest development. Jerusalem was already the civil centre and to make it the religious centre he built the temple. The boundaries of Israel were pushed out on the north and south. As an united people they might have conquered all their enemies, but dissension was their ruin. Solomon had scarcely died when the kingdom fell to pieces. They failed utterly

in statecraft. Israel was the first to go into captivity. The higher class was probably carried away to the foreign land. There was a remnant of the Jews left in the home land. Hardy foreigners were introduced in the land thus producing a mixed race the Samaritans. The foreigners brought idolatry, but gradually the religion changed to monotheism.

When Cyrus came to the throne he let Judah and Benjamin return. When Samaria asked to help rebuild the temple their offer was refused, henceforth they were adversaries.

Samaritan history is a record of suffering. They have no exstensive literature. The Pentatuch is their only manuscript of the Scriptures. The original copy is guarded as of priceless value. They have an exstensive liturgy and

their hymns do not lack merit. The most momentous scene was the Meeting of Jesus with the Woman of Samaria at Jacob's Well.

Many thanks were extended for the paper. After several remarks the meeting closed.

21 persons present.
Offering 83 cents.

J. M. Taber Secretary.

Friends' Meeting House.

2nd mo. 19th 1905.

The first part of the hour was spent in Divine worship.

As this meeting partly paid for the hymn books it was decided to use them in this meeting.

Wilbur Thomas of the Moses Brown School read us a paper on Isaiah.

Though there has been much written about the book of Isaiah in order to get the real worth out of it we must study the book itself. Isaiah was a man of his times who read the signs of his times. He was the greatest of the great prophets and in him was the consummation of the prophetic type. Although he might often have spoken of himself and his affairs he tells scarcely anything on this subject for his writings were

concerning God and God's people. Of his writings only that bearing his name has been preserved.

The book may be divided into two parts. The first part includes the first 39 chapters. The first part is not as well connected in thought as the second. He was a man of his times and entered into the life of the court denouncing the sins of the people. In the second part tells us of the return of the remnant and of the coming of the Messiah. The message of Isaiah is always of first importance. Everywhere his theme is God's judgement and redemption. His message was not to the Judeans alone but to all the world. He prophesied concerning other nations than Israel. He recognised the

brotherhood of men and of nations. He wrote in a style both beautiful and picturesque.

Many thanks were extended to the speaker of the evening.

20 persons present.
Offering $5.34

J. M. Taber, Secretary.

Friends' Meeting House

2nd mo. 26th, 1905.

The first part of the hour was spent in Divine worship.

James Seton spoke to us about John Woolman. The reason for bringing John Woolman before us is that to Christians such as he proved himself to be we owe the existence of the Society of Friends. Also the life of such a man should stimulate us to do something, as he did, that we may leave the world better than we found it.

His religion was love. his Christianity most inviting.

John Woolman was born in Northampton, Burlington County, West Jersey in the year 1720.

After a few instances were cited of the opposition of Friends to the slave trade it was noted that in 1742 John Woolman declared

that he believed this traffic was not in accordance with Christianity. In 1754 he wrote an essay on this subject.

He was poor, but loved truth more than money. He traveled on foot without money in imitation of the apostles in order to be of better service to the poor whites and the blacks.

Many expressed thanks to the speaker of the evening.

23 persons present
Offering 78 cents.

J. M. Taber Secretary.

Friends' Meeting House.

3rd mo. 5th 1905.

The first part of the hour was in Divine worship.

James Seton continued his subject of last First Day evening. Some extracts from John Woolman's journal were read to show the difficulties of his early life in following the right path.

His employer was a tailor and he learned the trade. After a while he set up in the tailor business for himself. In 1749 he married Sarah Ellis. In 1750 his father died.

He was content to live humbly. It was his practice to buy and sell useful things only. After a while he did away with merchandise and made tailoring his business. He had a nursery in which he spent much of his time. 15 persons present. Offering 76 cents. J.M.J. Sec.

Friends' Meeting House.
3rd mo. 12th 1905.

The first part of the hour was spent in Divine worship.

Rev. Edward T. Root, Field Secretary of the Rhode Island Federation of Churches, spoke to us about his work.

The unity of the churches in practical co-operation is sought so that more people may be reached with the message of salvation.

He also spoke of the co-operative parish system of local churches. He told how well this system was working. By this system every individual in the community can be reached.

22 Persons present.
Offering 61 cents.

J. M. Taber Secretary.

Friends' Meeting House

3rd mo. 19th, 1905.

The first part of the hour was spent in Divine worship.

Mr. Young read us a paper on the Sanhedrin.

The word Sanhedrin is a pure Greek word adapted by the Jews after the Greek invasion. It means "a sitting together". The Sanhedrin was known as the Supreme Jewish Council. This council had its beginning about 223 B.C. As there is no evidence of it under the Persian rule it probably did not exist until after the Greek invasion. It exerted supreme influence. It had its greatest influence during the time that Rome allowed the Jews provincinal government. After the destruction of Jerusalem the Sanhedrin was abolished

The Sanhedrin was composed of 71 members. There 24 chief priests

24 elders and 22 scribes. The existing high priest was president. Besides the president there were a vice-president and two scribes or secretaries. The Sanhedrin became a very aristocratic body. Deliberation was there specialty. As an example of this it took 5 generations to decide a certain case. As an adjunct to the 71 members there were 23 persons called disciples from whence vacancies in the Sanhedrin were filled.

It held daily session except on Sabbath or festival days. It originally met in the temple but afterwards a little distance from the temple. There was a lesser Sanhedrin of 23 members in every town of 120 households.

The area over which the Sanhedrin ruled was properly Judea, but it also had influence in other Jewish provinces. It was the supreme authority of the

Jewish people. It had civil jurisdiction as well as criminal though the right to impose the death penalty was taken away 40 years before the destruction of Jerusalem. Only in Judea not in Galilee was Jesus under the jurisdiction of the Sanhedrin.

After many thanks to the speaker of the evening the meeting closed.

20 persons present.
Offering 50 cents.

J. M. Taber secretary

Friends' Meeting House.

3rd Mo. 26th 1905.

The first part of the hour was spent in Divine worship.

James Seton had intended to read to us from John Woolman's Journal, but instead he read us some thoughts on the Heavenly Country by Jewett. At first it was thought to have a weakening effect to think much of the Land of the Blessed. So the author of this article began to interest his congregation in the slums. After awhile he changed his mind for he found those who worked best in the slums had the habit of thinking of the Life to Come. Such ones lost nothing but gained everything to make themselves more serviceable and more fruitful.

After a few remarks the meeting closed. 20 persons present.

Offering 46 cents. I. M. Taber. Sec.

Friends' Meeting House.
4th mo. 2nd. 1905.

The first part of the hour was spent in Divine worship

Arthur Flagg read a paper on The Destruction of Jerusalem under Nebuchadnezzar.

Josiah's reign was a time of peace, but after he was slain the fall of Judea began. Formalism took the place of religion. In 600 B.C. Judah submitted to Nebuchadnezzar. Jeremiah was the most prominent person and he tried to rouse the people to their danger. In 597 B.C. Jehoakim revolted from Babylon, but he died before he saw his folly. The best families were sent to Babylon. The palace and temple were sluted to pay the king's tribute. Zedekiah was placed over those left behind. Then he rebelled against Babylon. Nebuchadnezzar encamped

around Jerusalem. The siege lasted a year and a half. Zedekiah was captured. Those escaping slaughter were taken into captivity. Jerusalem was destroyed, the treasures carried away, houses burned and the walls torn down.

25 persons present.
Offering 54 cents.

J. M. Taber, Secretary.

Friends' Meeting House
4th mo., 9th 1905.

The first part of the hour was spent in Divine worship.

Mr. Domincovitch of the Moses Brown School read us a paper on the Prophecy of Joel.

All we know of Joel is that he was the son of Pethuel. The date of the book is roughly 400 B.C. It is divided into three parts. The first part is the first chapter to the 17th verse of the second chapter. This part tells of a plague of locusts. It appears as if the plague were real and not allegorical and as if it had just taken place. It is a protest against formalism. The message of Joel is the judgement of God. The second part is from the 18th verse of the second chapter to the third chapter. It assumes that the people have

prayed for mercy and been answered. The outpouring of the spirit is to be full.
The third division is the third chapter. He utters invectives against his country's enemies. The prophecy of Joel is an anti-climax.

29 persons present.
Offering 40 cents.
J. M. Faber, Secretary.

Friends' Meeting House

4th mo. 16th 1905.

The first part of the hour was spent in Divine worship.

John T. Adams read us a paper on the Rebuilding of the Temple under Zerubabel.

The empire of Cyrus king of Persia extended from India to the Danube. 70 years after the destruction of Jerusalem under Nebuchadnezzar in 536 B.C., God moved Cyrus to build a house to God in Jerusalem. He sent, gold, silver, precious materials and vessels for the temple. The chief men were allowed to go freely to Jerusalem. When they arrived at Jerusalem they made an altar and offered sacrifices.

When they began to build the temple the Samaritans offered their aid but were refused. Cyrus died and his son came to the throne.

The Samaritans stopped the building of the temple 14 years. Then Darius came to the throne. Zerubabel who was governor at Jerusalem visited Darius and got his assistance. Darius did all and more than Cyrus intended doing. He made a decree that the surrounding people should not molest the Jews while building the temple.

The temple was built in 7 years time and finished in the ninth year of Darius' reign. It was inferior to both Herod's and Solomon's temple.

23 persons present.
Offering 39 cents.

J. M. Taber, Secretary.

Friends' Meeting House

4th mo., 23rd 1905.

The first part of the hour was spent in Divine worship.

Thomas J. Battey read us a letter which gave an account of the trip from Keifer to Nazareth. For 2 hours the road led so near the Carmel mountain range that a stone could be thrown against the mountains themselves, there being no foot-hills. The line between plain and hill is very sharp. The plain of Esdraelon was very green except for the plowed sections. It is of wonderful fertility.

Nazareth has about 10,000 inhabitants. They stayed at the Russian establishment over night.

From Tiberius they were rowed across the Sea of Galilee to the supposed site of Capernaum.

On their return they visited a Beduoin encampment. They

also stopped at Cana and visited the Latin Church. They inspected a mud oven.

He showed us a red flower which he said was very common and might be the flower called the lily of the field.

24 persons present.
Offering 87 cents.

J. M. Jaber, Secretary.

Friends' Meeting House
4th 29th 1905.

As it was Monthly Meeting day it was thought best to hold the usual Sabbath Evening Meeting that evening. Supper was served between the two meetings.

At about a quarter of eight o'clock 75 people gathered in the meeting room. Thomas J. Battey gave a lantern lecture with pictures he bought while in Jerusalem.

He showed us a map of Palestine on which he pointed out the route from Jaffa to Jerusalem and thence to Jericho. The first picture was of Jaffa. Then there was shown the supposed house of Simon the tanner. A picture was shown which illustrates the terraced gardens much used on hillslopes. Among the pictures

were the Mosque of Omar, the Golden Gate, which is now walled up, the Church of the Nativity at Bethlehem, the Pool of Solomon, and the Pool of Elisha at Jericho. Also we were shown pictures of the Jordan, the Carmel mountains, Method of Ploughing, view of Tiberius on the Sea of Galilee, site of ancient Capernaum, a Bedouins black tent, view of Damascus and a Cedar of Lebanon.

Offering 26 cents.

J. M. Taber Secretary.

Friends' Meeting House,
5th mo. 7th 1905.

The usual evening meeting was given over to a religious service conducted by Jesse McPherson.

An offering of $2.06 was made and the $2.00 was given to Jesse McPherson and rest left to our account.

J. M. Taber Secretary.

Friends' Meeting House
5th mo. 14th 1905.

The first part of the hour was spent in Divine worship.

Bertha Bell of the Moses Brown School read us a sketch of the life of William Penn.

He was born in London, October 14, 1644. His father was a man of worldly ambition. While at Christ Church College, Oxford Penn was expelled. His father then sent him to France. Later he went to Ireland to his father's large estate.

At the age of 24 he joined Friends. He was imprisoned in the Tower on account of his preaching. While there he wrote "No Cross No Crown". Soon after his release from prison his father died.

He obtained a grant of land from Charles II. He sent three commissioners to fix on

a place for settlement. In 1682 Penn set sail for America. During this time was made his wonderful treaty with the Indians.

In 1699 he made a second visit to America. and stayed two years. He died in the year 1718 in poverty. He used his imprisonments for the advancement of Christianity.

Many thanks were extended to the speaker of the evening.

19 Persons present.
Offering 47 cents.

J. M. Faber Secretary.

Friends' Meeting House,
5th mo. 21st, 1905

The first part of the hour was spent in Divine worship.

The time of closing the meetings for the season was discussed but no decision was reached. It is to be discussed at the next meeting.

James Seton read us an article by the Rev. John Watson on The Reasonableness of Prayer. Prayer with Jesus was unhesitating straightforward petition. Prayer is an inbred instinct of the heart. One finds the soul turned to God as a flower to the light. Prayer has been defined as religion in action. The more Martin Luther had to do the more he prayed. In discipline our character becomes great and character is more than wealth. In praying we are acting in accordance with nature.

23 Persons present.
Offering 55 cents.

J. M. Taber, Secretary.

Friends' Meeting House,

5th mo. 28th 1905.

The first part of the hour was spent in Divine worship

Is it cost about a dollar to run the lantern the night of the tea meeting this meeting is to pay $.50 and the Sabbath School $.50. It was decided to hold the evening meetings three weeks longer.

The rest of the time was spent by Thomas J. Battey answering questions asked concerning his visit to the Holy Land. One afternoon at Ramallah he spent with the boys of the school on a mineralogical trip.

The site of the present Jericho is not the same as the Jericho of Joshua's time or of Herod's time.

There is nothing of the old temple to be seen except perhaps a foundation stone. However the platform on which it stood is still visible.

The hill country is very

rugged; the ascents are very abrupt and rugged. There is very little vegetation on these steep hillslopes.

Everybody lives in villages; there are no scattered houses. There are stores and carpenter shops in the larger villages. There are Protestant schools in most every city. What the natives have learned they know thoroughly.

24 Persons present.
Offering .54 cents.

J. M. Taber, Secretary.

Friends' Meeting House,
6th mo, 4th, 1905.

The first part of the hour was spent in Divine worship.

Lois Anna Greene read us a paper on Damascus. Damascus is the oldest city of the world and has passed through many vicissitudes. One goes to Damascus with the thought of age. There is one building of creditable antiquity. It is a mosque built in the eighth century. Damascus is unusually clean for an oriental city. The bazaars of this city are finer than those of Cairo. In the cloth bazaar there are scarcely any articles of native production. In the silk bazaar there are many articles of native production. Much of the embroidery is done by the women of Lebanon.

Lois Anna Greene showed us many articles that were

embroidered also some cloth made by the people of that country.

They drove but little in the city. However they drove outside to see the gardens that surround the city. There remains the street called Straight which is genuine for it certainly follows the lines of the street of that name along which Paul went.

Many thanks were expressed by the meeting to the reader of the evening.

28 persons present.
Offering 75 cents.
J. M. Taber, Secretary.

Friends Meeting House,

6th mo. 11th, 1905.

The meeting was held but owing to the death of Phebe G. Roundy the usual second half of the meeting was left out.

17 persons present.
Offering 44 cents.

Friends' Meeting House,

6th mo., 18th 1905.

The first part of the hour was spent in Divine worship.

The Rev. A. B. Christy, Secretary of the Anti-Saloon League, spoke to us concering the work of the League. He told how the League had obtained the co-operation of the Churches and government officials in enforcing the laws already in existence. The League is helping the government carry out the Christian standards of right.

18 persons present.
Offering 29 cents.

J. M. Jaber, Secretary.

Friends' Meeting House

10th mo. 8th, 1905.

The officers of the evening meeting for the winter of 1905-06 are as follows,-

Thomas J. Battey - leader.
Jessie M. Taber - secretary.
Walter Butler - treasurer.

The first part of the hour was spent in Divine worship.

It was decided to spend the first part of the hour of the meetings for the coming season in Divine worship. It was thought best that the latter part of the meeting be devoted to the study of different persons and events in connection with the Bible, especially taking up a careful history of the Bible.

Thomas J. Battey suggested that each one find out all they could about Cyrus for next Sunda

by reading the latest works on this subject. It was also suggested that the geography of the Bible be consulted.

18 persons present.

Walter Butler, Secretary pro tem

Friends' Meeting House

10th mo. 15th 1905.

The first part of the hour was spent in Divine worship.

The treasurers report for the past year was read and accepted.

Notice was given of the lectures and classes to be held by the Biblical Institute at Brown University.

It has been proposed by Ellen K. Buffum that the Friends of this meeting should have a needy family given into its care by the United Charities.

William H. Butler was added to the committee on Church Extension Work.

The countries of Cyrus' conquest and empire were pointed out on the map. The captive Jews were scattered over the plains of Babylonia. They still held howeve those truths of the One True God.

If Cyrus, or some other ruler, had not restored this people to its native hills what would have become of the true religion? It was that these truths might be developed and given to the world that the Jews were ever allowed to return.

A translation was read of the famous Cyrus cylinder written in the wedge-shape characters. It tells of his government and his capture of Babylon. While the Bible makes him an idolator he shared in the worship of the true God.

We should remember the date of the Conquest of Babylon 538 B.C.

24 Persons present.
Offering $.70

J. M. Taber, Secretary

Friends' Meeting House

10th mo. 22nd 1905.

The first part of the hour was spent in Divine worship.

At the missionary meeting in ninth month it was said that though we were active in foreign mission work we were not active in home mission work. At this time some persons were selected to take up the matter. They had met no definite results.

The following committee was appointed to consider what form the work should take. Emily White, Eliza A. Butler, Abbie M. Taber, Alice Hall Minnie Taylor, Charles Tisson and William H. Butler. We might consult with the Charity association in the Merchants Bank Building who give no relief themselves but assign work ~~to~~ others to do. 30 persons present, Offering $1.02. J. M. Taber, Sec

Friends' Meeting House
10th. 29th. 1903.

The first part of the hour was spent in Divine worship.

As William H. Butler was appointed chairman of the mission committee at its meeting he reported in its behalf. The committee suggested that an organization be formed to take up some definite kind of work. It was decided to discuss the matter of organization and work in an open meeting next Sunday evening.

Lillie Butler told us about the tabernacles, its construction and divisions and its furnishings. Pictures of the tabernacle were shown.

29 Persons present.
Offering $.74.

J. M. Taber, Secretary.

Friends' Meeting House.

11th mo. 5th. 1905.

The first part of the hour was spent in Divine worship.

William H. Butler reported to Ellen K. Buffum what had been done so far. She desired that something definite might be done.

It was decided to have an organization for home mission work acting as auxiliary to this meeting. The first Sabbath in each month is be set aside for home mission worker This organization is to be called The Providence Friends' Home Missionary Society. The following officers were appointed chairman William H. Butler, secretary Abbie M. Taber, and treasurer Susan Peckham.

The following committee was named to discuss plans for work, Ellen K. Buffum, Elizabeth Seton, Minnie Taylor, Elizabeth A. Gifford,

Eliza A. Butler, S. Caroline Tobey, Alice Hall, Willis H. White, William Richardson, Hannah J. Adams, Emily S. White, Lillie Butler, Jessie M. Taber, Arthur Flagg and Mary H. White.

The committee and officers are to meet next Sunday evening at half past six o'clock at the Meeting House.

31 persons present.
Offering $.60

Jessie M. Taber, Sec.

Friends' Meeting House

11th mo. 12th, 1905.

The first part of the hour was spent in Divine worship.

In order to understand the life of Christ we must know more of the real changes going on in the Jewish people from the Destruction of Jerusalem to the Return of the Jews from Captivity. In 597 B.C. Nebudchadneggar ruled in Babylon. Also in this year was the first Captivity. From 597 B.C. to 538 B.C. is the Period of Exile. During the latter part of this time there appeared the prophets Egekiel and the 2nd Isaiah or that part of Isaiah from the 40th chapter to the end of the book. In 538 B.C. Cyrus conquered Babylon. The Persian Empire lasted from 538 B.C. to 331 B.C. a period of 207 years. From 538 B.C. to 516 B.C. was the Return of the Jews and the Rebuilding of the Temple. During this period appeared the prophets Haggai and

Zechariah. From 516 B.C. to 458 B.C. we have mainly a period of silence. In this time comes the story of Esther. In the period from 458 B.C. to 425 B.C. come Ezra and Nehemiah. The period from 425 B.C. to 331 B.C. is a period of silence. In 331 B.C. Darius the third was conquered by Alexander the Great. When the Jews were conquered by Nebuchadnezzar and carried away into captivity they were robbed of a national life. From David to Nebuchadnezzar they were an independent self-governing nation. After this date they were a subject people. This completely revolutionized their national life. From politics they turned their attention to religion. They had time to put into writing their history. They had time to elaborate a code of civil and religious law and temple worship. After returning from captivity their religious life was to be governed by what was written down in a book. whereas formerly it

it had been governed by custom handed down from father to son. During this period of exile Judaism arose and gave that exclusiveness that has lasted on down through the ages.

26 Persons present.
Offering $.58

J. M. Taber, Secretary

Friends' Meeting House

11th mo. 19th, 1905.

The first part of the hour was spent in Divine worship.

In continuing our study of the week before we considered the Difficulties the Captive Jews had in serving God. They have been transported to a strange land, their city is destroyed, their sacrifices have ceased and their priestly occupation is gone. We must put ourselves in their place in order to understand the conditions. They were among an idolatorous people. One class of them will succumb, that is they will give up their national religion. The more seriously disposed are developed under these difficulties. Now let us see the ways left open for them to keep up their religion. They can cherish memories of the past. It was a blessed thing that they had a

history worth remembering. They can hold meetings by the rivers where they can perform ceremonial washing. In these sort of meetings Ezekiel met the people and instructed and exhorted them. There crept in this thought that self-surrender instead of burnt sacrifices would be acceptable to God. Also they kept certain customs such as Sabbath observance which became distinctive of the Jews.

17 Persons present.
Offering $1.37

J. M. Taber, Sec.

Friends' Meeting House,
11th mo. 26, 1905.

The first half hour was spent in Divine worship.

We considered the effect of the exile on the priestly class. The tribe of Levi was set apart for conducting the service in the tabernacle and later in the temple. They were the more educated class of people and had more leisure for culture. Many of them were scribes. When carried away into captivity the priestly class is thrown out of occupation. They spent much of their time in writing out what was handed down from father to son and elaborating what had been written already.

We think of the the Pentateuch as written by Moses but this is probably not the case. The early writings probably grew up gradually along the lines of history. Let us

think that Exodus and Leviticus is a summary of customs that came up in the temple service and was written out in the time of the exile. Under Divine superintendence these zealous men codified these laws which settled the form of the temple service when the temple was completed.

It was this reducing of their worship to writing so that they worshipped by book while it led to narrowness yet encrusted them with an ecclesiastical shell that made them impenetrable to Greek culture until the time came for something better.

23 Persons present.
Offering 69 cents.

J. M. Taber, Secretary.

Friends' Meeting House.

12th mo. 10th, 1905.

The first part of the hour was spent in Divine worship.

Lillie Butler was appointed treasurer of the Evening Meeting in the place of Walter Butler who has removed from the city.

We took up the study of Malachi and the time that prophecy was written. The word Malachi means a messenger.

After the return of the Jews to Jerusalem and the rebuilding of the temple great things and great prosperity were expected by the small band. But they became discouraged and rebellious and the sincerity of the worship was questioned. Malachi called the people back to purer service and reproved them for their wrong living. Malachi was different

from all other prophets. He tells the Jews to perform the obligations of the law which they had held back from the temple service and to show their religious feeling.

This was a period when there was a true recognition of a religious spirit by those who had worshipped false dieties. Malachi was the last of the prophets and prophesied about 420 B.C. He reproves the profanity of the priests and foretells of the sudden appearance of the Messiah to purify the temple.

Mr. Root of the Federation of Churches spoke to us of the bright prospects which were before them and the work that has been done in the past year.

17 persons present.
Offering 46 cents.
Lillie Butler, Secretary pro tem

Friends' Meeting House.

12th mo. 17th, 1905.

The first part of the hour was spent in Divine worship.

James Seton read us part of a lecture on George Fox delivered by Spurgeon in 1866 to Friends in London. He looked upon George Fox as a practical rather than as a doctrinal man. He was sent of God to the Christian Church of all ages. He was sent to the Christian Church from formalism. The most beautiful moment in his life was his conversion. He would not have been the man that he was if he had not been led through the wilderness of self despair. He had learned to fear God; he had nothing else to fear.

The reading of this lecture is to be finished some First Day evening later. 15 Persons present. Offering 33 cents. J. M. Taber Sec.

Friends' Meeting House.
12th mo. 30th, 1905.

As it was Monthly Meeting Day it was thought best to hold the usual First Day Evening Meeting that evening. Those who came to Monthly Meeting and staying after and those who came in season were served with a lunch downstairs.

The meeting assembled at about 7.30. A few moments were spent in Divine worship then Wilbur K. Thomas of the Moses Brown School spoke to us concerning the young people in the Church.

Mr. Jackson an episcopal minister spoke to us on the principles of Christmas.

There were about 70 persons present.

Offering $2.49.

J. M. Taber, Secretary

Friends' Meeting House,
1st mo. 14th, 1906.

The first half hour was spent in Divine worship.

Wilbur K. Thomas of the Moses Brown School read us a paper on The Religious Life of the Jews from the Beginning of the Exile to the Time of Christ. It showed how their beliefs narrow at first grew broader. Instead of God being exclusively the God of the Jews He was to some extent considered the God of all nations and in the time of Christ this belief prevailed to such an extent that Gentiles were admitted into fellowship in the Church.

One of the most marked changes during the exile was concerning the outward forms of worship. After they had somewhat rallied from the blow of being carried away into captivity they began to have a

desire to read the law and the words of the former prophets. So little groups gathered here and there to listen to someone who understood the law. Instead of there being one place to worship they found they could worship God anywhere. This was the origin of the Synagogue. It is generally supposed that during the Exile the stricter observance of the Sabbath originated.

Sin was regarded by the Israelite much as we regard it to-day.

The truths which were inculcated in their early life took deeper root during the exile and prepared the way in many hearts for the coming of the Messiah.

23 Persons present.
Offering 51 cents.

J. M. Taber, Sec.

Friends' Meeting House.

1st mo. 21st, 1906.

After a season of Divine worship Susan Peckham read a paper on the Maccabees. The Apocrypha which forms an historical connection between the Old Testament and the New contains 14 books in all but only the last two concern us. The book of Malachi closes about 400 B.C. For a century longer Palestine is under Persian rule, then by the conquest of Alexander the Great the country is opened to Greek influence. Now comes the struggle for spiritual supremacy between Hellenism and Judaism. Judas Maccabeus led a revolt that began in 168 B.C. and lasted until 63 B.C. when Palestine became a Roman province.

Alexander introduced Greek culture. The distinguishing characteristic of Judaism was reverence for the law

Men would rather die than violate the law. In 165 B.C. Antiochus was on the Syrian throne. Greek language, literature and manners prevailed to a great extent in the land. Now Antiochus wished to exterminate the Jewish religion and substitute the Greek. He advanced to Jerusalem, took it without much trouble, and slew 4000 men. He seized the golden candlestick, the table of shew-bread, and the altar of incense; robbed the treasury and dedicated the temple to Jupiter Olympus. He passed a law to enforce uniformity of religion, forced the desecration of the Sabbath and destroyed the copies of the law. Many frightened by fear of torture or death gave in, many fled to Egypt and the caves round about. Instead of crushing Judaism Antiochus had roused a giant. There was no way of escape but by the sword. Mattathias a priest fled

with his five sons to the mountains. On him and his son Judas, afterwards called Maccabeus, the pious found a leader. They tore down the heathen altars as they had opportunity. As they increased in strength they were able to strike more open blows against their persecutors. Judas soon had an army at his service. After 2 years of fighting they got religious liberty. Then they went to Jerusalem to establish the temple service. On Dec. 161 B.C. the temple was rededicated. They formed an alliance with the Romans. On 141 B.C. the power came into the hands of Simon Maccabeus who used it with wise moderation and Juda prospered as of old. From 136 B.C. to 106 B.C. Simon's son had control. He confirmed the Roman alliance and extended his influence almost to the limits of David's kingdom. On 68 B.C. the power

fell into the hands of the Pharisees who abused it. In 63 B.C. The Romans got full control and Juda was again a dependency.

29 Persons present.
Offering 77 cents.

J.M. Taber, Secretary